1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

money, and therefore emphasize personal wealth in the possession of such a commodity. Manufacture was in the handcraft stage, carried on as a supplement to the main business of raising food. Most households were self-sufficient, making whatever they required in the way of tools, utensils or clothing. However, certain towns had access to natural resources which others had not and developed special skill in exploiting them. A town might have a good clay bed, for example, and its pottery would be far superior to that of surrounding communities. Another village would be especially successful in growing peppers, while a third might have in its territory a good quality of obsidian or flint for making stone tools. Thus such products would be exchanged by one town for the produce of another and even redistributed by the same process. Shells from the Caribbean have been traded from hand to hand as far as the central United States; pottery vases from Salvador were carried to distant Tepic* in Mexico; gold ornaments from Panama appeared as votive offerings in the Sacred Well of Chichen Itza in Yucatan.' (See Plate 38.)

Such regional specialization was accompanied by the perfectly natural tendency of individuals to exploit what they made and produced with greatest aptitude. As technical knowledge grew specialization increased, and the market became an important institution. Each town held one at specified intervals to which people came from great distances. At Tlaltelolco the daily market was a wonder of the Western world, exciting by its lavish variety the admiring envy of the Spaniards. The importance of the market still persists in Indian communities, so much so that in Guate-

*To-pe'ek.

well-matured, the gray-headed, the white haired; and the old women.

Of these it was the exclusive privilege that they should drink wine.

And when they had drunk their fill, thereupon all went to their houses, dispersed and scattered.

Some went off weeping; some danced the warriors' dance; they danced the ceremonial dance; some walked weak-kneed; some went shouting.

And first the wine-makers were entertained; they rested from their office.

It was explained that for four days they should fast and abstain during their work, lest [the wine] sour.

They should look to their strict abstinences; no man might lie with a woman, nor a woman with a man.

[And] none might taste the wine, nor the syrup [from which it was made], while it was being prepared.

One might not even dip one's finger into it; one paid it reverence and treated it delicately, until the wine was tapped.[129]

And of him who secretly tasted it, who in secret drank some, even tasting only a little, it was said that his mouth would become twisted, it would stretch to one side;[130] to one side his mouth would shift; it would be drawn over.

And if one were lame in one hand, or if his arm or leg quivered, or a hand or foot became misshapen, or the foot shook, or his eyes trembled, or his lips quivered, or if one were possessed by a devil, it was said that the green mountain gods had been angered by him.

And when the day broke, thereupon took place the dispersal of the remains. At the distribution, only the relatives, the people of the household—his family, they of the same parentage, of the same womb, those of the same clan [took part].

They called it the distribution of the leftovers; then all the food and drink were consumed, used up—all finished.

And they left nothing of what still remained of the drugs in the vessel, of the wine, of seasoned wine,[131] of fruit wine,[132] of white wine, of sheep-producing wine.

And he who had the images made, if he had the guest, as was said above, he was then cured. And he who was to have drowned but did not die, when he caused the images to be made then paid his debt and then fulfilled his vow.

And all their adornments—their paper garlands worn over one shoulder [as a sign of death or of one to be slain before the gods], their crown of rosettes of thick reeds, and their flame-sticks,[133] their chest-bundles;

and the turquoise cups and their little water bowls with

calhuiyque, in ie quiniztaque, in ie tamiztaque, yuan 273
ilamatlaca yn jlamatque: 782
ixhoan vel inmmac catca, in vctli in quiyque. 755

Auh in otlaiviztic, ninan ie ic vinjlon, cecenmanoia, nixtiziajoa:
yn aca mochoqujlitiuh, yn aca moquichiiotiuh, mjtotitiuh, nemamantiuh: yn aca tetzatzilitiuh.

Auh in vctlali, achto molcaoaltiloia: çan no oncnca yn inequjuh, yn jchiujl:
tlacaequjtiloia, navilhujtl maçaoaia, qujneçaujliaia yn inequjuh, ynic amo xococaz:
vel mopiaia, vel motlacaoaltiaia, amo cioacochia, amo [834]
oquichcochia, intla ciuatl:
çan ninan aiac vel ontlapalnaia yn vctli, yuan in necutli, ynic machioia:
niac inmanel imapil, conaqujaia, vel ymacaxoa, vel mallhujloia, yn ixquichica, moiacaxapotlaz yn vctli.

Auh yn aquja, ichtaca tlapaloaia, yn tlachtoca yia inmanel 753
çan tepitoa ocenpalo: iuh mjtoaia temecujlivia tepantilivia,
avic monamana avic xoquivi yn ie:

yuan in aca matricoliujia, yma quicuecuetza, icxi
quicuecuetza, macopichauj, icxicopichauj, icxicuecuechca,
yhixaxaxoco, tenpapatlaca, tenviviioca, itech quineoa: mjtoa,
oquitlavelique in xococuhque tepicme.

Auh yn otlathuje, njman ie ic apecala: yn apeoa çan 782
ixhoan, yn ioaniolque, in vel icallec, in centlaca, cemeca, in 592
vel icujtlaxcolloc, yn vel imecaioc: 755

mocemeoa apecalo, iquac cempolinja tlatlamj, in quex-
qujch mocaoaia, in atl, in tlaquallí:
yuan in oc quexquich omocauh xaiocomjc in vctli, in [273]
ciuatli, in tlachioalvctli, in irtac vctli, in cochvctli.

Auh yn tepiquinj, in tepicquj: intla coacivi, yn juh cmjtz- 755
tlacpac, ic patiz: yoan yn aquin atlan miquizquja ynjc amo 782
mjc: ixhoatl, ynjc tepiquj, ynjc mostlaoa, ynjc quinoltilia
yuvcual.

Auh yn jxqujch, yn jnnechichiual, yn jxtlaquen, yn
jnnamaxpan, yn jnoxcopil, yn jxtlapetlanjlquauh, yn
jxnixihcocol:

yuan yn jxchalchiuhtzical, yuã yn jxtlaquaie molcaxtzontli,

130. Cf. Sahagún, op. cit., p. 39, citing unspilled glass in MS Biblioteca del Palacio. Cf. also explanation in Sahagún, op. cit., Vol. I, p. 38.
131. Probably acquavitæ is meant. It does appear in MS Biblioteca del Palacio (Cf. Seler, loc. cit.)
132. Possibly cactli.
133. See Mühlen (Vorschriften).
134. Alvaro Tezozomoc, Histoire du Mexique (tr. Tezozomoc-Cuaupeam, q.v.; Paris: P. Jannet, 1853), Vol. I, p. 300, describes this as a light [illegible] club: ". . . en cet état qu'il en sortait des flammes et des étincelles." Seler (op. cit., p. 39) calls it a lightning stick (Blitzholz).